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# PROCEEDINGS.

THIRD ANNUAL SESSION,

HELD AT NEW HAVEN, JULY, 1871.

## AMERICAN PHILOLOGICAL ASSOCIATION.

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NEW-HAVEN, CT., July 25, 1871.

THE Association assembled, agreeably to notification, in the Representatives' Hall of the State-House, at three P.M., with the President, Chancellor Crosby, in the chair.

The report of the Secretary was then read and adopted. In the report it was announced that the following persons had become members of the Association, according to the provisions of the constitution, during the course of the year.

Professor Frederic D. Allen, East-Tennessee University, Knoxville, Tenn. ; Professor J. Graeff Barton, College of City of New-York ; Mr. F. S. Batchelder, Stafford, Ct. ; Rev. J. H. Blakeley, Bordentown, N. J. ; Miss Mary L. Booth, New-York ; Mr. P. Born, Selinsgrove, Pa. ; Mr. Elihu Burritt, New-Britain, Ct. ; Mr. S. M. Capron, Hartford, Ct. ; President Alexis Caswell, Brown University, Providence, R. I. ; Rev. Dr. Talbot W. Chambers, New-York ; Professor Elie Charlier, (Life-Member,) New-York ; Professor Elisée Charlier, New-York ; Professor Lyman Coleman, Lafayette College, Easton, Pa. ; Professor Nelson E. Cobleigh, East-Tennessee Wesleyan University, Athens, Tenn. ; Rev. William B. Corbyn, Quincy, Ill. ; Mr. A. Crittenden, Brooklyn, N. Y. ; Professor William C. Crane, Baylor University, Independence, Mo. ; President E. S. Dulin, St. Stephen's College, Columbia, Mo. ; Dr. F. Ebener, Baltimore, Md. ; Professor William M. Fisher, Baylor University, Independence, Mo. ; Professor Leon C. Field, Cazenovia, N. Y. ; Mr. James B. Greenough, of Harvard University, Cambridge, Mass. ; Mr. Edward M. Greenway, Jr., Baltimore, Md. ; Professor Calvin S. Harrington, Wesleyan University, Middletown, Ct. ; President Lucian H. Hammond, Lebanon Valley College, Annville, Pa. ; Professor Willabe Haskell, Bucksport, Me. ; Professor B. J. Hawthorne, West-Tennessee College, Jackson, Tenn. ; Professor H. W. Haynes, University of Vermont, Burlington, Vt. ; Professor M. W. Humphreys, Washington College, Lexington, Va. ; Professor John T. Huntington, Trinity College, Hartford, Ct. ; Professor William H. Jeffers, Wooster College, Mo. ; Professor S. A. Theo. Jobe, St. John's College, Little Rock, Ark. ; President Abiel A. Livermore, Unitarian Theological Seminary, Meadville, Pa. ; Professor Ch. Louis Loos, Bethany College, Bethany, W. Va. ; Professor J. H. McDaniels, Geneva, N. Y. ; President George H. Magoun, Iowa College, Grinnell, Iowa ; Professor Daniel Marvin, Jr., Racine College, Racine, Wis. ; President F. A. Muhlenberg, Muhlenberg College, Allentown, Pa. ; Mr. Bennett H. Nash, Boston, Mass. ; Mr. C. W. Nassau, Lawrenceville, N. J. ; President Cyrus W. Nutt, Indiana University, Ind. ; Professor Edward North, Hamilton College, Clinton, N. Y. ; Rev. E. G. Parsons, Derry, N. H. ; Professor Oval Pirkey, Christian University, Canton, Mo. ; President J. C. Pershing, Female College, Pittsburg, Pa. ; Professor A. J. Quinche, University of Mississippi, Oxford, Miss. ; President Joseph Shea, St. John's College, Fordham, N. Y. ; Professor E. Snyder, Illinois Industrial University, Champaign, Ill. ; Professor Friedrich Stengel, Columbia College School of Mines, New-York ; Professor Daniel S. Talcott, Bangor Theological

Seminary, Bangor, Me.; Professor J. Henry Thayer, Andover Theological Seminary, Andover, Mass.; Professor E. H. Twining, Minnesota University, St. Anthony, Minn.; Professor William S. Tyler, Amherst College, Amherst, Mass.; President T. R. Vickroy, Lebanon Valley College, Annville, Pa.; Professor Stephen S. Young, Bowdoin College, Bangor, Me.

The Treasurer's report was presented, read, and accepted. It showed the receipts and expenditures of the past year to have been as follows :

#### RECEIPTS.

Balance on hand, July 26th, 1870.....	\$32 86
Annual assessments paid. ....	245 00
Fees from new members.....	310 00
	<hr/>
	\$587 86

#### EXPENDITURES.

Printing of Transactions, 1869-70, 500 copies.....	\$408 53
Printing, postage, stationery, and other expenses.....	59 73
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Total expenditure, 1870-71.....	\$468 26
Balance on hand, July 25th, 1871.....	119 60
	<hr/>
	\$587 86

The Treasurer, for the Committee of Publication, announced that the volume of Transactions for 1869-70, was printed and ready for delivery to members.

Upon motion, Professor T. R. Lounsbury and Professor W. L. Montague were appointed Assistant Secretaries.

The address of welcome to the Association to the hospitalities of New-Haven was given by Lieutenant-Governor Francis Wayland. A response was given in behalf of the Association by the President, Chancellor Crosby, of the University of New-York.

The Association then proceeded to its regular business. The first paper, upon "Inaccuracies in Grote's Narrative of the Retreat of the Ten Thousand," by Professor Fisk P. Brewer, of Chapel Hill, N. C., was read, in the absence of the author, by Professor James Hadley.

Professor Brewer's criticisms were confined to the interval between the time when Xenophon received command and the arrival at Trapezus. He showed, by a minute examination of passages, that many of the details given by Grote are inconsistent with, or at least not warranted by, the statements of Xenophon and Diodorus, the only authorities whom he quotes. Thus, where Xenophon is represented (vol. ix., p. 78, Harper's ed.) as saying to his fellow-lochagi, "The enemy will be upon us at day-break." The expression (p. 79) that Apollonides "protested against it as *insane*" is hardly justified by Xenophon's *φλαπεῖν*. P. 80 speaks of *four* commanders as seized by Tissaphernes, instead of *five*. On p. 88, we find "cavalry and bowmen," in place of "bowmen and *slingers*;" and on p. 89, "four thousand horsemen and

darters," where it should be "a thousand horsemen and about four thousand bowmen and slingers." For "darts" and "darters" on the *Persian* side, (pp. 88, 90,) no authority is found. The "galloped" of p. 92 is too strong for Xenophon's προσελάσας. That the houses of the Karduchi were "comfortable," (p. 95,) is not proved by χαλκώμασι παμπόλλοις κατεσκευασμένοι. On the same page it is intimated, without warrant, that the Greeks waited before taking what was necessary for refreshment. On p. 96, Kleonymos and Basias are spoken of as "two distinguished men" among "several" Greek warriors mortally wounded; yet Xenophon does not say that any others were killed, and these are only described as καλῶ τε καὶ καθῶ. Instead of a repeated refusal by Cheirisophus to obey Xenophon's entreaties, (p. 96,) there was really but a single instance. The two marches, (p. 102,) from the residence of Tiribazus to the river Teleboas, should be changed to five. For the statement (p. 105) that the reliefs from Cheirisophus were "sent back to bring up exhausted soldiers who had been left behind," there is no evidence. The attendance of the native youths (p. 106) was not confined to the fatigued soldiers. The "nine days' march" on p. 109 should be changed to twelve. The statements on p. 112, as to a certain soldier who had been a slave in Athens—that he was exported from home in his boyhood, and that he had escaped from slavery (with the suggestion as to the time and place of this event)—are not sustained by the language of Xenophon.

The second paper, by the Rev. Stephen R. Riggs, missionary to the Dakotas, "Concerning Dakota Beliefs," was read, in the absence of the author, by Hon. J. H. Trumbull.

This paper was not intended to cover the vast field of things of which their faith takes hold, but rather to select such as are most characteristic and such as are important enough to have made an impress on their language.

The Dakota names of the heavenly bodies were first noticed. Their family or generic name is *Wi*. The sun is the day *Wi*, the moon is the night *Wi*, and the stars are the "battle-axes" or "war-clubs" of *Wi*, (*wi-chanhpi*), perhaps because they are regarded as a great war-party, marshaled under the great captain *Wi*. The morning star is the "light-shooting star," the evening star is the "large star," the parallelogram of Orion is "the bearer" or "the bier," and the milky way is "the Spirit Road," along which men's spirits, they say, pass to the great Hereafter. When the moon wanes, it is believed to have been gnawed by mice, and they say, *wi-yashpapi*, "the moon is bitten off." The sun is the real *Wi*; it "appears" in the morning, "goes down" or is "cast into" some place at evening. To it the Dakotas pray, offer sacrifices, and dance the "sun dance." They address it as "grandfather," and the moon as "grandmother."

Thunder is "the Flyer," *Wa-kiy-an*, and is represented as a great bird. Of lightning, "god-manifestation" or the "spirit coming-home," they make no representation. Of the four quarters of the heavens, the east and the west are "the sun rising" and "the sun going-down," the north and the south are *Waziya* and *Itokaga*, regarded as gods, ever in conflict and each in turn victorious.

Boulders are the "solid gods," "hard *wakan*." These they worship, paint-

ing them red, decorating them with swan's down, and offering sacrifices. The boulder is *toonkan*, "grandfather," by preëminence.

*Oonktehi*, the great god of the waters, may be regarded as their chief divinity; certainly one of their oldest gods. To him they attribute the making of the world, by bringing up earth-seed from the deep waters. The name *Oon-kte-hi* is not resolvable into its elements, and seems to belong to an early stage of the formation of the language. The name of the *Takooshkanshkan* "god of motion," is of more recent origin. He is the Jupiter of the Dakotas and the object of frequent worship.

*Heyoka*, the personification of *contrariness*, the grotesque, the anti-natural, is one of the old gods, not much worshiped now. He is the god of fable and romance.

*Wakan* is an ancient word which represents the *god-worship* of the race. Every object of worship is *wakan*, and is worshiped because it is *wakan*. Its compounds are manifestly of recent date; a gun is a "*wakan* iron," a horse is "*wakan* dog." The idea of the "Great *Wakan*" (*wakan-tankka*) can not be an old one. It is their designation of the white man's God, and they have learned it from the white man. The "*wakan* dance" has been borrowed from other Indians, and is not an old institution with the Dakotas. Mr. Riggs gives some account of this dance, and of the initiation to the secret society by which it is performed, and proceeds to speak of the Dakota belief as to the soul and its future state. *Nagi* means "shade" or "shadow," as well as "soul" or "spirit." Of one who has breathed his last, they say, *nagi iyaya*, "the spirit (or shadow) is gone." They believe in the separate existence of the soul, and in a "house of spirits," *wanagitipi*. Every thing, even the dumb boulder, has a spirit. The world is full of spirits, who cause all disease and death. The conjurer works his cures by expelling or overcoming one spirit by another. To do this is *pikiya*, from a root *piya*, meaning "to make over again," "to renew," "to mend."

Sacrifice is probably an old form of Dakota worship. Mr. Riggs has observed it offered most frequently to the "painted stone," *toonkan*. The offering was sometimes a small dog, killed and painted red. He points out the apparent relation between *woshna* and *wayushna*, "to offer sacrifice," and *yushna*, "to drop," "to let slip," "to miss," "to make a mistake," and between the words for "labor" and "sin."

The observance of *wohduze*, or voluntary abstinence from something "sacred or forbidden"—the *taboo* of the Dakotas—is next mentioned. Then, their belief in omens or presentiments, (*wohdeche*), and in dreams, (*ihamna*), with their "vision-seeking," (*hamdepi*), by fasting, prayer, etc. The relation of what has been seen in a vision (*hamdohdaks*, "declaring the vision") must be given in *wakan* language, a sacred dialect, whose words have a peculiar meaning. In this dialect, "man" is the "two-legged being;" a dog is "the four-legged animal;" a black bear is "the black *wakan*," etc. Their songs are often composed in this *wakan* language.

The next paper was on the "Imperfect Tenses of the Passive Voice in English," by Fitz Edward Hall, Honorary D.C.L. Oxford, of Marlesford, England.

This paper was presented and read by Professor Whitney, who prefaced it

with a brief account of the author; the latter, though an American by birth and education, having spent his life so much abroad as to be less known than he should be to American scholars. He is a native of Troy, N. Y., and a graduate of Harvard, of the class of 1846. Having been shipwrecked on the coast of India, he was led to remain there, and to enter the British service, in which he held successively the positions of professor of Anglo-Saxon, Sanskrit, and Hindustani, inspector of schools for a province, and, after his return to England, librarian, for a time, of the India Office. In Sanskrit and Hindustani he has shown scholarship and done work not surpassed by those of any other living scholar of English birth. He has also always been an industrious and fruitful student of English, modern and ancient; is one of the editors of the Early English Text Society's series of publications; and has now in hand an extended series of chapters on points in the history, grammar, and criticism of our language. It was at his own suggestion, Professor Whitney said, that Dr. Hall had prepared and forwarded a paper for presentation at this meeting of the Association.

The subject discussed is the propriety of such locutions as *is being built*. Dr. Hall begins with quoting expressions of opinion, generally unfavorable and often violently denunciatory, respecting these locutions and their originators, on the part of various recent authorities. He then inquires respecting the time of their appearance. They are not mentioned in Priestley's grammar, (1772,) nor in Bretland's extension of it, (1785;) but Skillern (1802) gives a complete paradigm of verbal conjugation on the plan they involve. They are found used by Southey in 1795, by Coleridge in 1797, and by Lamb, Landor, De Quincey, and others, in passages which the writer quotes and refers to in full. And this sort of phraseology is becoming more and more common; the best English reviews, magazines, and journals are constantly marked by it; and some of the choicest of English writers employ it freely. After *is in building* had been corrupted to *is a-building*, and this had come to be felt as vulgar and abbreviated to *is building*, a just avoidance of ambiguity led, in the latter part of the eighteenth century, to the creation of *is being built*. There were two present participles in use, active and passive, namely, *building* and *being built*, and as an active imperfect or continuous tense had been formed by prefixing *is* to the former, so now likewise a passive imperfect by prefixing the same auxiliary to the latter. The form is not resolvable into *is being + built*, as has been strenuously urged by objectors, but into *is + being built*. Overlooking this, men like G. P. Marsh and R. G. White have been misled into strangely exaggerated reprobation of the new phraseology. The strictly analogical relation of *is building* and *is being built* is so obvious that it can not have failed to suggest itself to many minds, though it has escaped the notice of the authorities mentioned. The "absurdity" of combining *is* and *being* is wholly imaginary. If *is being built* is wrong because Latin *ens edificatus est* is inadmissible, then *is building* is also wrong, because *edificans est* would be bad Latin. If *be* and *exist* are completely synonymous, then *is existing* is as bad as *is being*. If *is being* involves an absurd repetition, then *sono stato* and *ist gewesen* are also absurd. Mr. Marsh's claim that consistency would demand, equally with *is being built*, its analogues *will be being built* and *would have been being built*, and their like, is not to be allowed; we say, for example, *preparedness*, but not *understoodness*, *designedly*, but not

*acknowledgedly, a now too notorious fact, but not a never to be sufficiently execrated monster*; practical usage having the right to decide how far it will go in a given direction of expression, where a compromise is to be made between desirable clearness and a felt awkwardness of phrase. To pronounce the locution "unidiomatic" implies a wholly new definition of *idiomatic*, and as to "being opposed to the genius of the language," that is a sounding phrase which has no philological value. The strength of those who decry the modes of speech here in question consists mainly in their talent for calling hard names, and their opposition really proceeds from no higher motive than literary conservatism and dislike of novelty.

The paper closes with a parallel between the new phrase *is being built* and the word *its*, which was new and shocking to the purists not very long ago; and it is made to appear that the latter involves worse violations of sound principle and analogy than the former.

#### EVENING SESSION.

The annual address was delivered by the President of the Association, Rev. Dr. Howard Crosby, Chancellor of the University of New-York.

After alluding to the progress of the Association in its work, and the favorable prospects under which it enters the third year of its existence, Dr. Crosby spoke somewhat as follows:

"Linguistics or philology may be considered either as a science or as a philosophy. Under the first aspect we may gain some idea of its extent by thinking of the vast number of languages which are to be investigated, not only those now spoken, but also many of which we have but the fossils. It touches here psychology and history, and enables us to know the unseen. A linguistic criticism is the source of all true commentary. By philology we can reconstruct prehistoric man, and read the history of times before the Olympiads and Nabonassar. Languages are never lost. By this science, the original unity of the human race is already nearly proved. The philologist is also in part a physiologist and an anatomist, because he must study the organs of speech. He seems to be the centre of all science; he is the universal interpreter; therefore he can not be contracted or illiberal. He receives from all and bestows upon all. Again, philology as a philosophy speculates on the value of language to man, and its relation to his mind. These speculations are not to be confounded with the facts of the science. Man has worked out language for himself, according to his needs. Language has wrought its marvels; its triumphs are the triumphs of our race. But itself records its weakness by its constant use of negatives. Every profound thinker has found himself fettered by language. Hence disputes and misunderstandings have arisen. Also in poetry, in devotion, in music, language is shown to be imperfect; it can never be made sufficient for the whole realm of thought. Man, in his development, must have a nobler and fuller language than he has to-day. This may be in a new creation with spiritual bodies."

The President, in conclusion, referred to the field of American languages as especially open to the researches of the Association, suggesting its division into sections and the organization of local branches.



After the close of the address of the President, Professor Comfort read a paper upon "The Order of Precedence in Study of the Ancient and the Modern Languages."

After stating the present condition of the discussion with reference to the position of language in education, Professor Comfort proposed the following reorganization of our system of linguistic education :

The study of one living language should be commenced by pupils when ten or twelve years of age. As much time, or more, should be given to the study of this modern language, as is now given to Latin in the academy or preparatory school. The method will at first be conversational and practical. Rigid grammatical instruction will be given later in proportion to the growth and progress of the student.

Two years before the close of the academic course the study of a second living language will be commenced. Upon entering college, the proficiency of the pupil in these two languages will be nearly equal. These two modern languages will take the place of Latin and Greek in the studies which are required for entrance to college.

During the whole of the freshman year, these two languages will be studied according to the most rigid philological method. During the remainder of the college course, at least one study at a time in other branches of science will be pursued from text-books in one or the other of these modern languages.

The study of Latin will then be commenced in the sophomore, and that of Greek in the junior year. Both of these ancient classical languages will be pursued about two years.

It will then remain for philological faculties in post-collegiate universities, or for professional schools, like the school of philology which is to be opened in connection with Yale College, to give that high training and culture in all branches of linguistic science, which is in general so lacking in America. Associations of linguists, like the American Oriental Society and the American Philological Association, have also a work to perform, in the promotion of linguistic science in America, which also is beyond the province of any school of instruction.

It is only through the influence of the (post-collegiate) universities, and of the various philological societies in Germany, that philology has, like the other sciences, attained such a high stage of development in that country.

Professor Comfort then gave at length the arguments in favor of this plan, claiming that it contains the natural order and method of the study of language, and that it offers great advantages over the present system, or conflicting systems, to all classes of students: to those who shall finish only the academic course; to those who complete the collegiate course; to those who, after leaving college, shall study in professional or technical schools; and to those who shall become professional linguists.

The objections that are urged to this plan were passed in review. A very respectable minority among the best philologists and educators in Europe, and quite a number in America, already favor this change. A number of the features in the plan proposed are adopted, and with eminent success, in some of the best colleges and other schools in Europe and America.

## MORNING SESSION, WEDNESDAY, JULY 26, 1871.

The first paper of the morning was on "English Vowel Quantity in the Thirteenth Century, and in the Nineteenth," by Professor James Hadley, of Yale College, New-Haven, Ct.

Professor Hadley remarked that the modern Greek and the Romance languages have lost the systems of vowel quantity which belonged to the ancient Greek and Latin; and raised the question whether the same is true of English as compared with Anglo-Saxon. It is admitted that in English we have nearly lost the feeling of length by position, (where a short vowel stands before two or more consonants;) if *fast* and *fight* seem each longer than *fit*, we do not recognize *fast* as having to *fight* any definite relation of quantity. But as to vowel sounds, it can not reasonably be doubted that those in *file*, *foul*, *feel*, *fool*, *fail*, *foal*, *fall*, occupy more time in average enunciation than those in *fill*, *full*, *fell*, *doll*, *dally*, *dull*.

If, then, the present English has long vowels in some words, and short vowels in others, how far do these quantities agree with those which belonged to the same words in earlier periods of the language? In deciding this question, valuable help is to be derived from the *Ormulum*, a series of metrical homilies on the daily lessons of the church service, composed by the monk Orm in the thirteenth century. In the only known manuscript, written perhaps by the author's own hand, a consonant is regularly doubled when it follows a short vowel: thus, *it*, *if*, *hundred*, are written, *itt*, *yiff*, *hunndredd*. We can see then what vowels were sounded short, and what long, by the writer of this work; and by comparing them with present pronunciation, we can make out the nature and extent of the changes which have taken place since that time.

Such a comparison shows that, in the great majority of cases, the syllables which then had long or short vowels, have the same quantity now; and that the exceptional cases, where the quantity has changed, can mostly be referred to certain recognizable euphonic influences and tendencies. These euphonic causes of alteration in vowel quantity, it was the main object of the paper to set forth in their nature and working.

Thus, vowels have become long, since the thirteenth century, through the suppression of a following consonant, as in *alms*, *buy*, *day*, *brought*, etc.; in *light*, *four*, etc., the original long quantity has been restored in this way. Vowels have been made long also by the effect of a weak *r* before a consonant or at the end of a word, as in *for*, *dare*, *church*. So, before the liquid *l*, as in *all*; and especially before *ld*, as in *child*; and before the similar groups *mb* and *nd*, as in *climb*, *kind*. These changes before liquids had begun in the time of the *Ormulum*, which in some respects carries them further than the English; it often lengthens a short vowel before *ng*, as in *king*, *tunge*, (tongue.) Before other combinations of consonants, a long vowel has been shortened, and was so in many cases in the *Ormulum*: thus in *sleppte*, (slept,) *soffte*, (soft).

But the most frequent change in English quantities has been caused by the tendency to lengthen an accented short vowel in a penultimate syllable, when separated by only one consonant from the vowel of the final syllable. This

tendency, which has produced the long sound in *evil, chosen, name*, etc., is carried much further in the Ormulum, where *heavy, risen, love*, etc., have long vowels. It has also prevailed very extensively in the German.

Other euphonic tendencies to change of quantity were pointed out, which, however, have a more limited range of application. The paper closed with some remarks on suffixes, such as *-dom, -hood, -ly*, which were long in the Ormulum, but have become short in modern English.

Upon motion of Dr. A. B. Hyde, the Executive Committee were requested to cause a catalogue of the members present to be printed for distribution.

The next paper was entitled, "Notes on A. J. Ellis's Early English Pronunciation," by Mr. C. A. Bristed, of Lenox, Mass.

This book awakens a pardonable pride in us, when we consider that it is published by the Chaucer Society, of which our countryman, Professor Child, is so active a member. The work is a monument of industry, intelligence, and learning; nevertheless, we must take exception to some things in it. The palæotype is too cumbrous, and makes hypercritical distinctions. The notation of several sounds, both English and foreign, is open to objection. Mr. Ellis has committed the error of transposing the two Italian *O's*, (*chiuso* and *aperto*), also that of making diphthongs in Italian.

An examination of the Spanish D leads to the conclusion that the Spanish language is undergoing an orthoepic degradation, by the syncope and apocope, not only of D, but of S, and even of R; and is passing through a stage similar to that which the French has already undergone.

With the majority of the old English sounds, as fixed by Mr. Ellis, no fault is to be found. The time, however, when long A received its present sound, most critics would put further back than the author has done. Mr. Paine's views on the diphthong A I (both in old English and old French) are, on the whole, more plausible than those of Mr. Ellis. What was "the fifth sound of A, *ai* in *fair*," given by the eighteenth century lexicographers? Was it the short E of *ferry* (= French *é*), or the indistinct short U? As to the French sound which Mr. Ellis assigns to the old-English U, we may well doubt if it was ever naturalized in English, even among the French-speaking population. In Chaucer's time there was already a *French French*, and an *English French*; his prioress spoke the latter.

Three subordinate points in the work specially attract our attention. 1st. The word *one*. Possibly, in passing from *own* to *wun*, it had an intermediate stage of *un*. The pun in *Love's Labor Lost*, read with this pronunciation, becomes modern rustic English. 2d. The (present) prosthesis and aphæresis of H in English conversation. Mr. Ellis says truly that the former denotes a lower stage of society than the latter. Might he not have added that in the manufacturing districts the prosthesis extends to more respectable classes than in the metropolis and southern counties? It is a common popular error in America to attribute the prosthesis and aphæresis to the *same* classes and persons. Few Englishmen aspirate the H of initial WH; all Irishmen, Scotchmen, and Americans do. 3d. As to the diphthong OI; an examination of it in English and French, compared with Greek *oi* and Latin OE, suggests

a probability that in all four languages the first element had originally a digammatic force, which was afterward dropped in three of them.

In regard to the reformation of our orthography, while Mr. Ellis states very fairly and forcibly the defects and inconveniences of our present mode, he makes an admission fatal to the proposed change. "There can be no absolute standard of pronunciation;" therefore, there can be no fixed standard of phonetic orthography.

The next paper was upon "Anglo-Saxon and Early English Pronunciation," by Professor F. A. March, of La Fayette College, Easton, Pa.

The alliteration of Anglo-Saxon poetry gives a good indication as to what consonants were pronounced alike, and in what order the consonants of any combination were pronounced. The early English alliterative verses enable us to date approximately the changes of sound. An account was given of the alliteration of *c*, *sc*, *g*, *h*, *j*, *th*, and the combinations *hl*, *hn*, *hr*, *hw*, *wl*, *wr*.

Certain laws of phonetic change sometimes give a clue to sounds where alliteration fails; *th* as in *thin*, is not distinguished in the alliteration from *th* in *thine*; but surds gradually weaken to sonants, sonants do not change to surds. Hence arises a presumption that words pronounced with surds in English had them in Anglo-Saxon.

Again, a surd and sonant do not combine in the same syllable. Hence, the *-th* of the syncopated forms of verbs ending in a surd must have been surd: *thinedh* (thinketh) is incredible.

The Anglo-Saxons distinguish shades of vowel sounds which the later Norman English neglect. Words in *a*, for example, may exchange it for *ae*, *ea*, *e* and *o*. The traditional pronunciation of the descendants of those who used these weakenings of *a*, has probably never been pure *a* in those words which are still pronounced weak.

The statements of grammarians who describe any vowel as having a single uniform sound in early English are hasty generalizations.

#### AFTERNOON SESSION.

The Association met at three P.M., the Vice-President, Professor W. W. Goodwin, of Harvard University, in the chair.

The first paper read was on "The so-called Attic Second Declension," by Professor F. D. Allen, of the University of East-Tennessee, Knoxville, Tenn.

The close connection of the nouns in *ως*, *ω* with those in *ος*, *ου* was recognized by the ancient grammarians. No satisfactory exposition of the origin of this form of declension is found in modern grammatical works. The words belonging to it have *ω* at the end of the stem in place of the *ο* of the common form. This *ω* is, however, in no case original, that is, descended from a pre-Grecian *ā*. Examination of the individual words, with the aid of collateral forms and in the light of modern etymology, shows that the *ω* stems have arisen:

1. From stems in *ao* (older *aFo* or *ajo*) by interchange of quantity, as in 'Ατρείδεω from 'Ατρείδαο: thus λεώς, νεώς, ἀνώγειω, from λαός, (ᾶFος,) ναός, (νασFος,) ἀνώγααν, (ἀνω-γαFγον.) Kühner's view, that *uo* was first contracted into *ω*, and an *ε* arbitrarily prefixed, is singularly perverse.

2. From stems in *ao* (older *aFo*, *ajo* or *aso*) by contraction: δῖμνω, δεινός, ἀγήρω, from δῖμναος, δειναος, (-σναFος,) ἀγήραος, (ἀγηρασ-ος.)

3. From stems in *ωo* (older *oFo*) by shifting of quantity: Κόω, γαλόω, from Κῶος, (κοFος=*cavus*), γάλωος, (γαλοFος.)

4. From the same by contraction: Κῶς, γάλωος, ζῶς, (ζοFος,) πάτρω, (πατροFος=*patruus*, cf. *suus*, from old Lat. *sonos*), ἄλω, (FaλοFος,) λαγῶς from λαγῶος.

The remaining words, to be similarly explained, although some of them can not be with such certainty analyzed, are: 'Αθω, 'Αθός, ('ΑθοFος,) Μίνω, (ΜινοFος,) περίνεω, (περι-ναFος,) ἡδύκρεω, (-κραFος,) κραταίλειω, (-λαFος,) ἔω, (έFος,) ἀξιόκρεω, Τυνδάρειω, Βριάρεω, 'Αμφιάρειω, πλέω, (-λεFος,) ἰλεω, from ἰλω, σῶς from σῶος, κάλω, Πετρώς, Κέω, and several others.

The inflection explains itself without difficulty. The accent of the nominative remains in all the cases.

But ἄλω, πάτρω, Μίνω may follow the third declension, and conversely ἥρω and μήτρω, commonly of the third declension, occur in forms of the Attic second declension. The line is nowhere to be strictly drawn; all these words are one in formation. The stem ends in *oFo* or of interchangeably. That the fuller form is the original one, the etymology of πάτρω shows. The second declension form is therefore the earlier in all these words. The other words declined like ἥρω, namely Τρώς, δμῶς, θῶς have doubtless a like origin, (the accent of gen. pl. Τρώων, etc., may be thus explained,) and this whole class are seen to be, as it were, estrays from the Attic second declension. The acc. sg. in *ω*, so common in the Att. 2d decl., 'Αθω, Κῶ, etc., corresponding as it does to ἥρω, (contr. from ἥρωα,) is to be regarded as a third declension form, referable to the heteroclisia just explained.

The word ἔω, Epic ἥω, Doric ἄFω, is distinct from these. The Epic and Doric forms come from an *s*-stem *avsoos*, (Sanskrit *ushas*.) The Attic ἔω (2d decl.) is generally thought to be due to a mere blunder of the language, but I am inclined to recognize a genuine vowel-stem *avso*, to which the parallel form exists in Sanskrit *usha*.

This form of declension is not entirely confined to Attic, but is more a favorite there than in other dialects, particularly in the less elevated style or diction.

The third paper was on "A Mode of Counting, said to have been used by the Wawenoc Indians of Maine," by Hon. J. H. Trumbull, of Hartford, Ct.

The late Dr. J. G. Kohl, of Bremen, author of a "History of the Discovery of Maine," published by the Maine Historical Society in 1869, mentions, as a possible "reminiscence of the Northmen among the Indians of New-England," the fact that "among the Wawenoc Indians near Pemaquid, certain numerals have been handed down by tradition, bearing a resemblance to the Icelandic, which may have been derived by them in their barter with the northern strangers" who visited New-England in the eleventh century.

These Wawenoc numerals were first brought to notice by R. K. Sewall,

Esq., of Wiscasset, in a communication to the Maine Historical Society, January, 1868. They were printed in the *Historical Magazine* for March, 1868, with a note from the Rev. Dr. Ballard, of Brunswick, Me., (since deceased,) who asked "Whence did they come? Did Madoc bring them here in his semi-true, semi-fabulous voyage? or did Northmen leave them on the coast?"

The Wawenocs were a tribe or band of the Abnakis. They became extinct about 1750. Tradition affirms that they used these numerals, in their intercourse with the whites, early in the eighteenth century. Not one of the numerals, however, belongs to the Abnaki or to any other aboriginal language of New-England.

The writer was convinced they were not *Icelandic*. If, as he was inclined to believe, they were of Welsh origin, he saw no reason for looking back to Madoc, or the twelfth century, for their introduction. After searching unsuccessfully all the English and Scottish provincial glossaries, he has lately come upon their track. First, he ascertained that the knowledge of these numerals was not confined to the Wawenocs or to Maine. Two friends in Hartford had learned "the Indian way of counting"—manifestly of the same origin as the Wawenoc numerals—nearly fifty years ago, from their father, who resided in Massachusetts, and afterward in Windsor, Vt., (but never in Maine.) A lady in Western New-York had been taught the same way of counting by her mother, who used to live near the Narraganset Indians in Rhode Island. So, if the numerals were of Norse origin, the Northmen must have taken great pains to disseminate knowledge of their numerical system among the "Skrellings" of all Vinland, and the Skrellings must have had excellent memories, to preserve the strange sounds with so little corruption for seven or eight hundred years. A few months ago, light came from an unsuspected quarter. Mr. Alexander J. Ellis, of London, in the Transactions of the Philological Society, 1870, gave some specimens of English dialects written in "Glossic." Among these was a method of *scoring* sheep, used in the dales of Yorkshire. The Yorkshire score was surprisingly like the Wawenoc and Narraganset numerals! That they came from the same source, there could be no question. In answer to a letter of inquiry, Mr. Ellis most obligingly communicated all the information he had been able to obtain respecting this mode of counting, and promises further investigation. The score was printed for the first time, probably, in Mr. Ellis's paper on Palæotype, in 1867. He obtained it from a lady who learned it fifty years ago in Yorkshire. He has since received it, with some variants, from correspondents in Leeds, and elsewhere, and ascertained that it has been used within the memory of persons now living, in counting sheep. One correspondent thinks it was "prevalent in the East-Riding of Yorkshire, and right through to Thirsk."

Mr. Ellis agrees with the writer that the score is, *partly* at least, of Welsh origin. Whether it was brought into New-England from Wales or from Yorkshire is uncertain. There were Yorkshiremen in almost every township before the middle of the seventeenth century, and a good many Welshmen have visited Maine *since* the time of Madoc. There is clearly no reason for assigning its introduction to a high antiquity.

These scores are to be regarded rather as *tally-marks* or *counters* than as true cardinal or ordinal numbers. They were employed in counting off by

fives, tens or twenties. Traces of some such systems may be found in many school-boy rhymes for "counting out."

The fourth paper was on "The Newly Discovered Relationship of the Tuteloës to the Dakotan Stock," by Rev. Joseph Anderson, of Waterbury, Ct.

Mr. Anderson's paper consisted largely of extracts from letters of the well-known philologist, Horatio Hale, Esq., now residing at Clinton, in the Province of Ontario, Canada, giving an account of a visit to Nikungha, the last survivor of the tribe of the Tuteloës, and reporting a discovery made at that time. This venerable Indian, who has died since Mr. Hale's visit, at the advanced age of a hundred and six years, or thereabout, resided on the Reserve of the Six Nations, near Brantford. The Tuteloës, of whom he was the last representative of pure blood, had been looked upon by ethnologists as an Iroquois tribe, chiefly because holding a place in the Iroquois confederacy. But the list of words obtained by Mr. Hale from Nikungha showed conclusively that the Tutelo language belonged not to the Iroquois but to the Dakotan stock. Mr. Hale's list embraced over two hundred words: of these there are none which appear to be related to the Iroquois languages, while a considerable number of them bear a marked resemblance to the Dakota or the closely allied Omaha.

As introductory to the extracts from Mr. Hale's letters, Mr. Anderson gave a rapid sketch of the fortunes of the Tuteloës, from the time of the earliest records, when they were situated in southern Virginia and northern North-Carolina, until their removal, as one of the nations of the Iroquois confederacy, to the Reserve in Canada. He presented, next, a comparative vocabulary of twenty-five Tutelo, Dakota, and Nottoway-Iroquois words, in the preparation of which he had been assisted by Rev. Stephen R. Riggs, author of the "Dakota Grammar and Dictionary" published by the Smithsonian Institution; and considered in conclusion the bearings of Mr. Hale's discovery upon the whole subject of Indian migrations. One of the questions suggested by this newly-discovered relationship is, how to account for the separation of this single, isolated tribe from the extensive group of affiliated nations now situated to the west of the Mississippi River, and its establishment, so far away from the others, on the Meherrin River in Virginia. This question was discussed with special reference, on the one hand, to Mr. Lewis H. Morgan's hypothesis, (*North American Review*, January, 1870, p. 50,) that the course of the Dakotan migration was from the Rocky Mountains eastward, by the way of the Platte River and the Black Hills of Nebraska, to the head-waters of the Mississippi; and, on the other hand, to the opinion, which has found favor with some of our American ethnologists, that while other Indian stocks may have come from the north-west, and moved continuously eastward, the Dakotan stock came from the east and has been moving westward. The opinion which seems to harmonize the ascertained facts most readily, although leaving undecided the line of movement of the Dakotan migration, is that of Mr. Hale, that "in former times the whole of what is now the central portion of the United States, from the Mississippi nearly to the Atlantic, was occupied by Dakotan tribes, who have been cut up and gradually exterminated by the intrusive and more energetic Algonkins and Iroquois."

Of the twenty-five words in the comparative vocabulary embodied in Mr. Anderson's paper, eleven are evidently of the Dakotan stock, and five others probably so. In view of the great divergence among the confessedly Dakotan dialects, and the strong tendency to dialectic variation in all the American languages, the number of words which are the same or nearly the same in the two lists is surprisingly large. The following may serve as examples: "Two" in Tutelo is *nōmp*; in Dakota, *nōnpa*. In Nottoway, on the other hand, it is *dekancee*. "Four" is *tōp* in Tutelo; in Dakota, *tōpa*; but in Nottoway, *hentag*. "Seven" is *sagoin* in Tutelo, in Dakota, *shakowing*. "Nine" is *sang* in Tutelo; in Omaha, *shanka*. The Tutelo for "father" is *tāt*; the Omaha, *ndade*; the Tutelo for "fire," *pēti*; the Dakota, *pēta*; the Tutelo for "water," *māni*; the Dakota, *mini*. Some of the less obvious resemblances are equally suggestive to the comparative philologist.

In the evening there was no session, as the members of the Association attended a brilliant reception which was given to them in the galleries of the Yale School of Art.

#### MORNING SESSION, THURSDAY, JULY 27.

The Association met at nine A.M., the President, Dr. Crosby, in the chair.

The following persons were announced as having been elected members of the Association in accordance with the provisions of the constitution:

Professor A. M. Black, Monmouth College, Monmouth, Ill.; Rev. Charles E. Brandt, Farmington, Ct.; Rev. Dr. Horatio Q. Butterfield, New-York; Mr. H. L. Boltwood, Princeton, Ill.; Professor Franklin Carter, Williams-College, Williamstown, Mass.; President William C. Cattell, La Fayette College, Easton, Pa.; Professor Francis J. Child, Harvard University, Cambridge, Mass.; Professor Edward B. Cole, Yale College, New-Haven, Ct.; Professor J. C. Daniels, Olivet College, Olivet, Mich.; Professor George E. Day, Yale College, New-Haven, Ct.; Miss Mary C. Dickinson, Northampton, Mass.; Professor John B. Duncan, Washington College, Topeka, Kansas; Professor Evan W. Evans, Cornell University, Ithaca, N. Y.; Professor William C. Fowler, Durham, Ct.; Mr. A. W. Fowler, New-York; Professor J. N. Fradenburg, Fredonia, N. Y.; Professor Daniel C. Gilman, Sheffield Scientific Institute, New Haven, Ct.; Professor Joshua B. Garritt, Hanover College, Hanover, Ind.; Professor William H. Green, Princeton Theological Seminary, Princeton, N. J.; Professor Ephraim W. Gurney, Harvard University, Cambridge, Mass.; Mr. Horatio E. Hale, Clinton, Ontario, Canada; Professor James H. Hanson, Waterville, Me.; Professor Samuel Hart, Trinity College, Hartford, Ct.; Professor J. H. Jewett, Olivet College, Olivet, Mich.; Miss Rebecca Lowrey, New-York; Dr. Washington Matthews, Fort Buford, Dakota Territory; Professor G. C. Merrill, Washington College, Topeka, Kansas; Professor John L. Mills, Marietta College, Marietta, Ohio; Professor Edward D. Morris, Lane Theological Seminary, Cincinnati, Ohio; Professor William M. Nevin, Lancaster, Pa.; Mr. A. Parish, New-Haven, Ct.; Professor Lewis R. Packard, Yale College, New-Haven, Ct.; Mr. Tracy Peck, Bristol, Ct.; Professor D. L. Peck, University of Alabama, Tuscaloosa, Ala.; Rev. Dr. John Pike, Rowley, Mass.; President Noah Porter, Yale College, New-Haven, Ct.; Rev. Stephen R. Riggs, Lake Traverse, Minn.; Professor Timothy H. Roberts, Whitney's Point, N. Y.; Professor William C. Russell, Cornell University



Ithaca, N. Y.; Mr. Eugene Schuyler, U. S. Legation, St. Petersburg, Russia; Mr. Wesley Sawyer, Boston, Mass.; Professor Charles A. Schlegel, Female Normal College, New-York; Professor John S. Sewall, Bowdoin College, Brunswick, Me.; Professor T. K. Smith, Colby University, Waterville, Me.; Professor Frank Snow, Kansas State University, Lawrence, Kansas; Professor Thomas A. Thacher, Yale College, New-Haven, Ct.; Dr. Joseph Thomas, Philadelphia; Professor Crawford H. Toy, Southern Baptist Theological Seminary, Greenville, S. C.; Professor Henry M. Tyler, Knox College, Galesburg, Ill.; President Milton Valentine, Pennsylvania College, Gettysburg, Pa.; Mr. M. Warren, Providence, R. I.; Professor Albert S. Wheeler, Florida, N. J.; Professor Alonzo Williams, Brown University, Providence, R. I.

The first paper of the morning was on "Strictures on the Views of August Schleicher respecting the Nature of Language and other related subjects," by Professor W. D. Whitney, of Yale College, New-Haven, Ct.

Professor Whitney said that he had been led to prepare this paper by having fallen in with an English version of one of the essays to which it related, prefaced by an extravagant and indiscriminating laudation of its merits. When false views were presented and urged under the recommendation of highly considered names, it was necessary to take pains to refute them. He disclaimed any lack of respect for Schleicher, or of grateful appreciation of his many and great services to comparative philology, in criticising his linguistic philosophy.

The first essay spoken of was published in 1863, and bears the title "The Darwinian Theory and the Science of Language." It is an attempt to prove Darwinism true by the evidence of language; because languages, like animals or plants, are natural organisms, which grow according to fixed laws, and are not determinable by men's will. This view of language the writer endeavored to prove false. He went through with all the particular modes in which a language comes to differ from another, its predecessor and ancestor, and showed that in each of them human agency is concerned, and no other agency beside; and that what was true of every part was, of course, true of the whole, their sum; and that this sum, and nothing else, constituted the so-called life of language. Of course, this being shown, the attempted proof of Darwinism falls away of itself.

The second essay was published a year later, and was a defense of its predecessor. It is entitled "Respecting the Importance of Language for the Natural History of Man." In professing to support the dogma formerly laid down—that a language is a natural organism—it really changes ground entirely, claiming that a language is the necessary result and expression of a specialty of physical organization in the person speaking it. This new doctrine, it was shown, is equally erroneous with the other. It entirely ignores the fact that every child *learns* its "native language," and might as easily have learned any other. Schleicher's attempts, partly to deny, partly to explain away, the fact that one is able to learn other languages, in addition to that which he has learned first, or his "native language," are also a lamentable failure. The subsidiary dogmas—that language is the sole exclusive characteristic of man; that it is the sole reliable test of race; that there must necessarily have been many primitive languages, and, therefore, many original and independent races of men; that linguistic science leads us to the con-

clusion that men descended from the anthropoid apes ; that language-making and historical activity can not coexist, but characterize successive periods in the life of a race ; and so on—were one after another taken up, and their refutation attempted. It was claimed by the writer that the two essays were, in their foundation and whole superstructure unsound and illogical to a degree rarely equaled.

The second paper was on "The Origin of Language," by Professor F. A. March, of La Fayette College, Easton, Pa.

The roots of speech are from two sources, man's natural language, and the sounds made by external objects. An examination of parts of the Bible, Homer, Nala, The Hitopadesa, Beowulf, Kalewala, and Hottentot legends was reported as affording evidence to prove that the sounds of external objects are not what men most think of and name, and so going to show that imitation of such sounds did not furnish any considerable part of the fundamental sounds of language.

The facts are such as we might anticipate from psychological and physiological considerations.

Instinctive speech consists of utterances and vocal gestures to express the most vital needs of animal man, to invite, repel, warn, woo ; to utter joy, pain, surprise, love, hate, weariness, and the like. These are what he would talk, about first and most ; then would come objects which affect these feelings and wants, named as so affecting them.

Again, the life of a word is found in a permanent relation in a living man between certain states of his mind and certain nervous and muscular habit of his vocal organs ; a relation often hard to establish. In natural language it is established by instinct, and such sounds may be imitated by the slightest assent of the will. But the imitation of the sounds of external objects demands energetic effort of the imagination as well as of the muscular sense and of other powers, and it is to be classed in its beginnings rather with pantomime than speech proper, and is likely to be one of the rarest exercises of the mimetic power.

The latest school of science inclines to give the first man, as distinguished from the "ape-like progenitor," a large accumulation of inherited sound-signs. They therein agree, as to substance of linguistic fact, with the old belief that man was created with the divine endowment of language. There is no *salvus* in man's history to be called an origin of language ; but the present languages are proper growths from the natural language of the first free agents. The articulations seem to be distributed among the signs partly by the law of the least effort, the easiest going to the most used roots. Most objects are named at first as they affect man, the denotation being eked out by gesture, and the selection of objects to be named being directed by the eye ; but afterward a number of complex names are not built from roots, but made by whim as children make jargon names, or by onomatopoeia ; and a few of these are incorporated into language. It would seem possible to accumulate data for determining with fair probability the extent of the original speech, mainly by the scientific study of the speeches of savages, and the vocal sounds of infants, deaf-mutes, idiots, and the lower animals.

The third paper was upon "An Old Latin Text-Book," by Colonel T. W. Higginson, of Newport, R. I.

The writer desired to present the study of languages from the literary and artistic, as others had presented it from the scientific stand-point. Beginning with a sketch of the delightful childish associations which, in his case, surround a certain old book, (Leverett's *New Latin Tutor*), he passed to a general assertion of the value of classical study to a boy as impressing him early with a sense of the beauty of words. Beneath all the excessive attention paid to the classics in our colleges there was this merit, that the sense of beauty, as distinct from mere science, had thereby been kept alive. The boy, he maintained, was naturally classical in taste, rather than romantic; the growing youth loved German literature, but the boy preferred the more definite outlines of the classics: as Emerson said, "Every healthy boy is a Greek." The current scientific tendency was to deprive English style of its beauty, and make it merely frank, manly, and direct; but the sense of art must be kept alive by the study of pure literature, and especially the models remaining to us from the Latin and Greek. [The entire paper has since been published in the volume entitled *Atlantic Essays*, by this author.]

The fourth paper was upon "Sign-Language as indicating the Law of Vocal and Written Language," by President G. W. Samson, of Columbian College, Washington, D. C.

Sign-language, though specially the means of intercommunication between deaf-mutes, is the method to which children, and rude tribes with but the vocabulary of a child, resort to make their wants and sentiments known. In its elaborated form, seen in all the characters used in early written communication, it is, and must be, composed of three elements, the mimic, the tropic, and the phonetic. The communications of uninstructed mutes, limited to material wants, are chiefly mimic, being a mere pointing to an object, as bread desired, and to the organ, as the mouth, which feels the want. This element is also a prolific fount in the elaborated modes of communication of instructed mutes; as it is in the kindred address to the eye in all hieroglyphic and primitive alphabetic signs. The second element, the tropic, provides for the expression of sentiment; by which mental convictions and emotions, as distinct from bodily wants and material operations, are communicated. The third, or phonetic element, is the only possible means provided by the language of signs, whether those signs be the motions of the mutes or the characters drawn by the pen, to enable mutes to communicate proper as distinct from common names.

In the merely elementary education heretofore given to mutes, these three elements of sign-language have been found adequate after the generations of inventive skill employed to enlarge their number. It became a serious question with the first deaf-mute college, whether any power of invention would prove adequate to the task of multiplying signs which could communicate every form of conception and sentiment essential to the comprehension of the several departments of mathematical and metaphysical investigation required in the study of natural science, of mental, moral, and æsthetical philosophy. This difficulty has led to the effort to train mutes to learn by the

eye to copy vocal utterance ; and this attempt, as well as the enlarging of the field of sign-language, throws light upon the origin and growth of language.

The effort to train mutes to vocal utterance by mere observation of the play of the vocal organs in others, calls attention to the facts that the vowels require but a very few, ten or twelve only, fixed positions of the vocal organs ; while the consonants, only from twenty to twenty-five in number, are produced by movements observed in four organs, the lips, teeth, tongue, and larynx. All these fixed positions and movements can be carefully noted by watching with the eye and by placing the hand on the throat. The force of the utterance necessary to make these positions and movements convey vocal sounds to those who hear, is learned by holding the hand of the mute before the mouth of the teacher. The elements of vocalization thus become so simplified and practically comprehended by the mute, that in due time he can follow the speaker and distinctly respond, as sure and confident in the use of his natural organs as the trained pianist is of the utterance that will come from touching his artificial keys.

In the advance of invention in sign-language, it is found, as might be anticipated, that only simple ideas, or roots, can at first be formed ; that conceptions of time, mode, quality, etc., enumerated in the categories of Aristotle and of Kant, must be conveyed in separate signs ; while time permits the shortening, the combining, and finally the elaboration of grammatical prefixes and affixes to root-signs, so that case, mode, and tense assume the character found in the most polished tongues.

Thus in a new language forming in aggeration, the origin of language as an invention, and its growth to maturity, may be scanned.

Upon motion, the President appointed Professor W. S. Tyler, Professor H. N. Day, and Rev. J. Anderson, a committee to select the place for the next annual meeting.

Upon motion, the president appointed Rev. Dr. Hyde, Professor S. S. Haldeman, and Rev. C. H. Brigham a committee to nominate officers for the ensuing year.

The president announced that the members of the Association were invited by the president of Yale College to visit the different buildings and cabinets of the college during the intermission between the morning and afternoon sessions.

#### AFTERNOON SESSION.

Dr. J. Thomas, of Philadelphia, and Dr. N. W. Benedict, of Rochester, read papers upon the "Pronunciation of the Latin and Greek Languages." The reading of these papers was followed by a long discussion, but as the committee on pronunciation of the ancient classical languages, which was appointed last year, and to which the whole subject was referred, had made no further report, no additional action was taken by the Association.

## EVENING SESSION.

The first paper was on "The Celtic Elements in French," by Professor A. H. Mixer, of Rochester University, N. Y.

Buffon said many years ago, "Le style, c'est l'homme." The linguistic science more recently has added with emphasis, The language; it is the nation. Every people, it is now claimed, may be analyzed by its speech. Language furnishes to civil history its background. It takes up the thread where history began, and traces it back to the beginning of the nation—the infancy of the race. It thus solves the most difficult problems of ethnology; those pertaining to the beginnings of our primitive races. But more than this, the speech furnishes much of the very minutia of subsequent history, and all the more important changes and phases of the progressive national life. Hence the testimony of language and that of history must agree. Where these now seem discrepant, we must suppose the disagreement but apparent, as the future investigations may prove.

This article proposes to examine the linguistic testimony as the nationality of the French. Is the Frenchman essentially Celtic or Roman? Every student of the French language and people finds from the outset of his work this discrepancy, that the language appears more completely Roman than the people does, or than the facts of history seem to justify. Are we mistaken in the facts of language or those of history? What are the historical probabilities?

The French nation is the issue of three successive waves of migration. The Roman invasion, where history begins, found the country occupied by the Celts. These form the basis of all future national and linguistic growth. The picture of the ancient Celt, as drawn by Roman writers, strikingly corresponds in every feature with that of the Frenchman of to-day: "In order to understand the history of the French nation," says Heeren, "it is necessary to consider it the issue of the Celtic race. It is thus only that we can explain this character which, in spite of the various intermixtures to which the Celtic population has been subjected, remains even to-day in the French such as it is delineated in Cæsar." "The Celts were not barbarians, but true heralds of civilization wherever they settled; the equals of Saxons and Romans and Greeks, whether in physical beauty or intellectual vigor."

With such testimony to the magnitude and character of this ancient people, can we doubt the necessarily powerful influence it exerted upon any nation with which it combined? Were the millions of Gauls absorbed and lost? Was there not here, as in all such cases, a *compromise*, and will not the language, when properly analyzed, show this?

All possible influence of the Celt in the formation of the French is included in contributions to the vocabulary, and changes effected in the other elements, chiefly the Latin. The contributions to the vocabulary were very few, for reasons readily apparent; but the changes wrought in the Latin elements were numerous and great, including both changes in words and changes in syntax or the fundamental structure of the tongue. Perhaps the most striking feature in the French is, that nearly all the words appear here orthographically and phonetically shorter than in the language from which they

are derived. The phonetic decay is immense. Is not this remarkable feature, which even Schleicher thinks is due to some strong local influence, to be credited in a high degree to the Celt, whose hasty and impetuous temperament would naturally tend to bring about just this result? It is a significant fact that all the simple sounds in French are found in Neo-Celtic Bretonne dialect, and also all those of the Bretonne with the single exception of the guttural *ch* are in the French. Several of these sounds were unknown to the Latin. The nasal sound, the most marked peculiarity of the French pronunciation, appears due to the Celt. Indeed, so numerous and great have been the changes from this source as to lead us to conclude that in the most characteristic features of her phonetic system the French language is not of Latin, but of Celtic birth.

The changes in the syntax have been equally numerous and radical. The fundamental law of the Latin was synthesis and dependence; that of the French, analysis and independence. The Celt has broken the proud structure of the Roman into fragments. These fragments are used in the formation of the new speech, but that the Celt is the artisan is seen throughout all. He has also caused to enter into the new tongue that simplicity, directness, elasticity, and vivacity—that spirit—that something which renders it surely more Gallic than Roman. The testimony of language is thus found to harmonize with that of history in leading us toward the conclusion that the French character is essentially the offspring of the ancient Celt.

The second paper was entitled "Studies in Cymric Philology," by Professor E. W. Evans, of Cornell University, Ithaca, N. Y.

This paper was devoted to the discussion of various questions relating to the early Welsh.

After stating the consonant changes which, as shown by Zeuss, characterize the transition from old to middle Welsh, (*p, t, c*, when not initial, to *b, d, g*; *b* and *m* to *v*; etc.) Professor E. showed, further, that these changes, when the consonant is not followed by another, are regularly attended with the lengthening of preceding short vowels: thus, *cat*, battle, becomes *cād*, *epawl*, colt, becomes *ēbawl*; etc.

Professor E. showed by examples that the verb-ending *-it*, 3d sing. pres. act. ind., (compare Irish *-id* and Latin *-it*), which Zeuss, or his editor, finds preserved only in one Welsh gloss, is really of frequent occurrence in the old Welsh poets.

As another result of his own researches, Professor E. showed that the *-ator*, *-itor*, of the old Welsh poets, heretofore treated as gerund and supine endings, are really passive endings of the finite verb—the equivalents of the Irish *-ither*, *-ithir*, and the Latin *-atur*, *-etur*, *-itur*.

He impugned Zeuss's etymology of the name *Cymro*, Cambrian, (*cyn*, con, and *bro*, regio,) by showing that the early derivatives of the name indicate *cymra* as its older form.

Among other subjects discussed by Professor E., was an old Welsh gloss of the *Folium Luxemburgense*, which Zeuss passes over as obscure.

The next paper was on "Algonkin Names of Man," by Hon. J. H. Trumbull, of Hartford, Ct.

The Indian speaker aimed always at extreme precision. He never generalized. His vocabulary was poor in generic terms. It grew by progressive differentiations—from genera to species, from species to varieties and individuals. There was not, perhaps, in the Indian mind, certainly not in his language, any inherent incapacity for generalization; but he avoided it as a defect, whether in thought or speech.

A large proportion of the English words selected for the basis of comparative vocabularies of American languages are generic or class names. None of these can be translated by a single word, in any Indian language. Every Algonkin language, has, for example, names for "elder brother," "twin brother," and "younger brother," for "son of the same father," and "son of the same mother;" but in no dialect is there a precise equivalent of the appellative "brother."

The names given by various tribes to *man*, or rather the names which have been assumed to be the equivalents of the English word *man*, in its two senses, of "an individual of the human race," (*homo*), and "one possessing in a high degree the distinctive qualities of manhood," (*vir*), have occasioned much perplexity to the vocabulary-makers. The truth is, that it is as impossible to find an Indian word with the precise meaning of the Latin *homo* as of the English "man." By resorting to the Latin, the difficulty is *halved* merely, not escaped. No American language has any single name applicable alike to the red man and the white, to the speaker's own tribe or nation and to his enemies or subjects, to young and to old, to chief and to councilor, prisoner and slave, and in its larger sense common to both sexes. *Vir*, it is true, finds in almost all dialects a correspondent term; but *homo* is untranslatable by an Indian.

Mr. Trumbull proceeded to analyze and discuss the meaning of the two classes of names for "man" found in the Algonkin languages—both of which are combined in the Abnaki *aren-ambé*, and the national name of the Delawares, *lenni-lendpe*. He pointed out the errors of Heckewelder, Cass, and Duponceau in the analysis of this Delaware name. The Massachusetts *ninnu*, Abnaki *arení*, Delaware *lenni*, are identical; *n*, *r*, and *l* being interchangeable in Algonkin dialects. Each means a man "of the same kind" as the speaker, that is, an Indian—an "original," or "common," or "normal" man, as opposed to a "stranger," or "foreigner," or one "of another language." This contrast is preserved in the names *Illinois*, (*lenni* or *illini*, with the termination given it by the French,) "men of our kind," and *Peoria*, from *piroue*, "strange," "foreign," which was a village of Indians speaking a strange language.

*Omp*, *ápe*, *ambe*, is a noun generic denoting an "adult male;" primarily, the Latin *mas*, not *vir*. With one or another prefix, it denotes a "chief man," "captain," "husband," "brother," etc. Its primary signification is "to stand upright;" "walking in an erect posture," Heckewelder translates it.

*Lenni-Lendpe* means, "adult Indian men," "*viri* of our race;" "men like ourselves"—of the "common" or "normal" type.

This was illustrated by the analysis of tribe names in several languages of the Algonkin stock.

## MORNING SESSION, FRIDAY, JULY 28.

The committee upon nominating officers for the ensuing year reported the following nominations, which were carried unanimously :

*President.*—Professor W. W. Goodwin, Harvard University, Cambridge, Mass.

*Vice-Presidents.*—Rev. Dr. A. C. Kendrick, Rochester University, N. Y.; Rev. Dr. W. S. Tyler, Amherst College, Mass.

*Secretary and Curator.*—Professor G. F. Comfort, New-York.

*Treasurer.*—Hon. J. Hammond Trumbull, Hartford, Ct.

*Additional Members of the Executive Committee.*—Rev. Dr. A. N. Arnold, Chicago University, Ill.; Chancellor Howard Crosby, New-York University; Professor James Hadley, Yale College, New-Haven, Ct.; President G. W. Samson, Columbian College, Washington, D. C.; Professor J. B. Sewall, Bowdoin College, Brunswick, Me.

Upon the motion of Dr. Samson, it was voted that the duties of the officers-elect should commence with the close of each annual session.

The report of committee for selecting the place for holding the next (fourth) annual meeting of the Association, fixing upon Providence, R. I., was unanimously adopted.

The first paper of the morning was on "The Chronology of some of the Events mentioned in Demosthenes on the Crown," by Professor W. W. Goodwin, of Harvard University, Cambridge, Mass.

Professor Goodwin said, It is generally conceded by scholars that the decrees, laws, and other documents included in the text of Demosthenes on the Crown are spurious; but the fact that Clinton's *Fusti Hellenici*, which recognizes the documents in question as of historic authority, still remains the chief authority in Greek chronology, coupled with the recent republication of a popular edition of Aeschines against Ctesiphon which follows Clinton's chronology in general, makes it worth while to call attention to the subject. If these documents are taken as authority, it is absolutely impossible to make any consistent chronology of the events which preceded the battle of Chaeronea, and it will strike every one who examines the subject that not a single name of an archon, and not a single important date given in these documents, can be shown to be correct. But if we follow the plain statements found in the text of Aeschines and Demosthenes, nothing can be simpler than the whole order of events. Aeschines tells us that in the last month of the year of Charondas (338-7 B.C.) Demosthenes was appointed one of a commission of ten for restoring the walls of Athens. Now, the whole object of Aeschines in this part of his argument is to prove that the decree for crowning Demosthenes was proposed during the latter's year of office. It was



therefore proposed during the year which followed his election, that is, the year 337-6 B.C. As the crown was to be proclaimed at the Great Dionysia in the spring, the decree of Ctesiphon must have preceded that festival; and as the indictment must have been brought against the decree immediately after the proposal—that is, between its passage by the Senate and the first day on which it could be presented in the assembly—we must place the two events together, probably in the winter or early spring of 337-6 B.C. But Aeschines further states that his indictment preceded the death of Philip, that is, the summer of 336 B.C. But the documents above mentioned place the decree in October of the year of Euthycles, (who never was Archon at all,) and the indictment in March of the year of Charondas, 338-7 B.C. The same is true of the dates of the events which precede the battle of Chaeronea. Leaving out of account the spurious documents, we see that Aeschines made his famous speech at Delphi in the spring of 339 B.C.; that Philip was chosen general of the Amphictyons in the autumn of the same year; that immediately after his election Philip passed Thermopylae and seized Elatea. The panic at Athens and the embassy of Demosthenes immediately followed. The alliance with Thebes and the entrance of the Athenian army into Boeotia succeeded; and the skirmishes between the allied forces and Philip's invading army fell in the winter, one of these being called by Demosthenes "the winter battle." The decisive battle of Chaeronea was fought in the following summer. The year of the delivery of the orations is shown, by a great variety of testimony, to have been 330 B.C.

The second paper was on "The Mode of expressing Number in certain Indian Languages," by Mr. George Gibbs, of New-Haven, Ct.

Mr. Gibbs referred to a paper by him published in the Smithsonian Miscellaneous Collections, (160, Appendix B,) on the numeral systems of certain languages, showing that modifications, either by direct change or the introduction of particles, were then used in counting different objects. This peculiarity exists not only in very many American languages, as, for instance, the Algonquin, the Iroquois, the Selish, the Mexican, and others; but among some of the South-Sea Islands, and even in the Yoruba, an African language. The idea appears to be in all cases descriptive. In some languages, it seems to correspond to the "animate" or "inanimate" objects counted; but in others, it has a vastly wider range, and the connection between them can not easily be traced.

The most extraordinary development known is in the Cakchiquel or Guatemalteco of Central America. The late Mr. Theodore Dwight, a member of the American Ethnological Society, had found in a rare work on that language, not less than forty-five modifications of the simple or common numerals, of which it will be sufficient here to mention a few: In counting words, the syllable *pah* is added, cutting off the last letter of the simple numeral, thus, *hun*, one, *hupah*, one word; *cay*, two, *capah*, two words.

In the same way, other changes are made in counting by threads or strings; by hands; by pairs; by closed hands, or fists; by drops; by fragments, splinters, crumbs, and swallows in drinking; by spoonfuls; in counting

timbers, poles, and fishes ; in counting provinces ; parties ; globular objects, as eggs, loaves of bread, etc.

In the Cherokee language, according to the Rev. J. B. Jones, the same idea enters into the verb ; as, for instance, " I take a long object ; I take a round object ; I take objects folded, or which can be laid one upon another ;" but it does not appear in the numerals themselves.

Further remarks were made upon a peculiarity in the Uniapa language, of one of the Micronesian Islands, in which it appears that a systematic anatomical vocabulary exists ; also distinct names, not systematic, for geometrical figures, etc., and finally distinct numerals for different classes of objects.

Mr. Trumbull read some extracts from a letter lately received from Dr. Washington Matthews, U. S. A., Post Surgeon at Fort Buford, D. T., accompanying specimens of a dictionary of the language of the Minitares or Gros Ventres, Indians living near the north branch of the Missouri, between the Mandans and the Yellow Stone River. This language, of which vocabularies have been published by Say, the Prince Wied-Neuwied, and Dr. F. V. Hayden, is of the Dakota stock, nearly related to (if not to be regarded as really a dialect of) that of the Aubsároke or Crows. Dr. Matthews, who has had favorable opportunities for acquiring a knowledge of the language, had nearly completed a dictionary of it, when his manuscript collections were destroyed by fire, at Fort Buford. He is now busily engaged in re-writing his work, in which he aims to exhibit the analysis of every compound word and to refer derivatives to their roots.

" I consider (he writes) that not only is the analytical method the *best* way of studying the aboriginal tongues, but it is the *only* way of studying them, that is, of giving to them an attention which we may dignify by the name of study. In converting an oral into a written language we can only secure a reliable orthography by a careful analysis. I have found that Indians, in conversation, will take the same liberties with their language, that Europeans do with theirs—abbreviating, suppressing sounds, and slurring words together, where it suits their convenience. A word as it falls from the lips of a speaker is not always to be put down with a certainty of correctness. In different connections, and in the mouths of different individuals, the same word will often sound differently, and the *standard* word, as it should be written, can only be discovered by analysis. A person who endeavors to 'pick up' a language from the Indians themselves, will so frequently hear phrases instead of words, and experiences such difficulty in obtaining the single word sign for any idea, that he will progress but slowly unless he attempts to analyze from the beginning ; it is even difficult to fix a long compound word in the memory, unless the component parts of it have been discovered. So in the first steps to the acquisition of a language, as well as in the more thorough examination of its grammatical construction, he must be assisted by analysis."

"In comparing one language with another, or in endeavoring to draw conclusions as to origin from such comparison, analysis is indispensable, and the errors committed by those who disregard it are aggravating," as Dr. Matthews shows by examples from the vocabularies. "Again, in languages totally different we occasionally find words of similar meaning, pronounced alike, or nearly alike, and only from analysis we can learn their dissimilarity." Mr. Catlin, endeavoring to establish the Welsh origin of the Mandans, calls attention to the "striking similarity" of the Mandan *Maho peneta*, "the Great Spirit," and the Welsh *Mawr penaethir*, "to act as a great chief—head or principal—sovereign or supreme." "The analysis of the Mandan name would have shown Mr. Catlin that it is formed from *ma*, 'the, that, which,' *hopini*, 'medicine, mystery,' etc., and *te*, (pronounced *hte* or *htes*, except in compounds,) 'great;' that it should be written *ma-hopini-te*, 'the great mystery' or 'medicine;' and that there is no possible connection between it and the Welsh *mawr*, *penaethir*, 'head-man;' moreover, the Mandans call their highest deity or deities, not 'The Great Spirit,' but 'Chief of Life,' 'Master of Life,' (*Omahank numakst*), or 'The First Man,' (*Numak mahhana*), as we may learn even from the first part of Mr. Catlin's work—written before he started his hypothesis of Welsh origin."

The next paper was on "An Ancient Bulgarian Poem concerning Orpheus," translated by Rev. C. F. Morse, for thirteen years a missionary of the A. B. C. F. M. in Bulgaria.

It was presented, in the absence of the author, by Professor Whitney. The poem is said by Mr. Morse to have been brought to light by S. I. Verco- vich, of Serres, and printed at Moscow, in 1867, by a Russian ethnographical society, with a prose translation and preface in Russian. Its age is unknown; but it must have been composed since the Bulgarians received Christianity, and, judging by the dozen Turkish words contained in it, since the Turkish conquest of the country. Probably it is two or three centuries old, and produced in Macedonia. The metre is somewhat irregular; repetitions of the end of one line at the beginning of the next are a frequent feature. The translation given is quite literal, and not in verse.

The poem tells how Orpheus went to Arabia to win a royal bride, and finally succeeded in bringing her home, after overcoming various obstacles and enemies of a supernatural character. The whole action is completely, almost absurdly, supernatural, and borrows nothing whatever from Greek tradition or fable, except the name of the hero, and his skill upon the harp, and power to work wonders by its means.

Professor A. C. Kendrick, of Rochester University, N. Y., read a paper on the "Pronunciation of the Greek Aspirates."

He first gave an account of the origin of the aspirates, and then controverted the arguments of Professor George Curtius in favor of their being uttered like the Sanskrit aspirates with a separate sound of the breathing. The paper endeavored to set aside Professor Curtius's arguments drawn successively from the movableness of the breathing, or its easy disengagement from the body of the consonant, from the testimony of inscriptions, from the barbarian corruptions in Aristophanes, and from the mode of transliterating the Greek aspi-

rates into Latin ; and also to show the insufficiency of his answer to Arendt's objection to the dictum, founded on the difficulty or impossibility of pronouncing the frequently recurring combinations  $\phi\delta$ ,  $\chi\delta$ , with a separate utterance of the breathing. The purpose of the paper was negative rather than positive ; aiming rather to weaken the force of the arguments for the aspirate theory, than to establish the opposite view.

Mr. J. B. Greenough, of Harvard University, presented the next paper, showing that the "General Supposition," first distinguished by Professor Goodwin, in Greek, which is expressed by the subjunctive or optative in the protasis and the indicative of a general truth in the apodosis, was also found in Latin.

He argued that the construction was an heirloom of the family, and not, as is commonly supposed, developed separately in Greek.

This view he supported from the fact that the second person singular of an indefinite subject in a hypothetical sentence regularly takes this form in Latin in all periods of the language and in all kinds of writers, though the first and third persons take the more usual Latin form of the indicative in both clauses. As in Cato, *Carmen de Moribus, Vita humana prope uti ferrum est, si exerceas conteritur*. While there were hundreds of instances of this form in writers of all periods, not more than two or three cases of the indicative could be found. That this was not an imitation of the Greek, he argued from its universality, as well as from the fact that in the same sentence the subjunctive of the second person and the indicative of the other two appeared side by side, whereas in Greek there was no such distinction ; but the modal forms were used in all persons alike in this construction. He also showed that the same usage occurred both in the Vedic and later Sanskrit. From these arguments he concluded that the construction belonged to the time of Indo-European unity, or, what practically amounts to the same thing, if it is not really the same, the time of Græco-Italic-Sanskrit unity.

Hon. J. H. Trumbull presented, and gave an abstract of, a paper comprising "Contributions to the Comparative Grammar of the Algonkin Languages," founded on twenty-five versions of the Lord's Prayer, in nineteen languages and dialects of the Algonkin stock.

The writer had endeavored to give a *literal* English translation of each of these versions. Brief grammatical notes were added, and some of the most obvious peculiarities of the several dialects were pointed out. The difficulty of forming an accurate judgment of the nearness of relationship between two Indian languages, by the comparison of vocabularies compiled or translations made by different persons and at different periods, was incidentally illustrated. The unlikeness of two versions does not prove the unlikeness of the two languages in which they are made. It may be attributable to the incompetence of the translator, or to the wide range in the selection of words more or less nearly equivalent to those of the European text which do not admit of exact translation into an American language. The word "bread," for example, in the fourth petition of the Lord's Prayer, was translated by Eliot, in the language of Massachusetts by *nummeetsuon*g[anon]ash, (Matthew 6 : 11,) and

*petukqunneg*, (Luke 11 : 3.) The former word (corrected by the insertion of two syllables which were omitted by the printer or transcriber) means "our eatings" or "meals;" the latter is, literally, "something rounded," and was the Indian name of a small *round* cake or loaf. In the Abnaki versions, the word selected means "baked (or roasted) grain;" in Zeisberger's Delaware, it is, simply, "something baked;" in Edwards's Muhhekan, *tquogh*, another way of writing the familiar "tuckahoe" of Virginia and the Middle States, from the same root as Eliot's *petukqunneg*, and denoting "something round." The Algonkin (Canada) and some Chippeway versions have a word by which the Indians distinguished a *loaf* of bread of European fashion, as "something to be cut off from," that is, to be *sliced*, or cut in pieces.

President Samson gave a short abstract of a paper, the reading of which he deferred for lack of time till the next session, upon the "Families of Languages as developed in the Mediterranean Civilization, and their Influence upon each other."

The following resolutions were offered by Rev. C. H. Brigham, and were carried unanimously:

*Resolved*, That the members of the American Philological Association thankfully acknowledge the lavish and graceful hospitality which they have found in the homes of the citizens of New-Haven, and from the officers of Yale College.

*Resolved*, That the thanks of the Association be given to the local committee of New-Haven, for their arduous and incessant labors to provide for the comfort and convenience of the members of the Association during the present session.

*Resolved*, That the thanks of the Association be given to the State Government of Connecticut for their kind permission to the Association to use the rooms of the State-House during the present session.

President Samson offered the following resolution, which, after considerable discussion, was referred to the Executive Committee:

*Resolved*, That a committee be appointed by this Association to consider and report upon the expediency and practicability of securing a comprehensive analysis of the English language, as spoken and written in the American States, which shall be in harmony with those prepared to aid students in other modern languages, now so generally spoken among us and required in our schools.

The same disposition was made, after some discussion, of the following resolution, which was offered by Mr. Sawyer, of Boston:

*Resolved*, That the Executive Committee be requested to consider and report to the Association at the next annual meeting, a plan for the systematic division of the proper work of the Association and for holding preliminary local meetings.

The minutes of the Association were read, and, after some remarks by the President, the Association adjourned at twelve M.

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